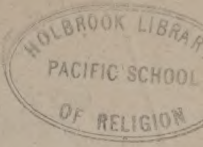


PACIFIC SCHOOL OF RELIGION
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The **AMERICAN FRIEND**

[MAY 11, 1950]



Harold M. Lambert Photo

**THE FIVE YEARS MEETING OF FRIENDS IN THE WORLD FELLOWSHIP
SESSIONS, OCTOBER 19-25, 1950**

In this issue: The Boards and Committees in Annual Sessions

The Devotional Life . . . A Page of Personal Helps

THE LEVELS OF PRAYER

The writer of this column is William W. Clark, professor of Philosophy and Religion in Earlham College.

Sometimes devotional life is aided by materials which may be read during times of prayer, materials springing out of the rich prayer life of one who lives deep in the spirit of God. At other times it is aided by suggestions as to prayer itself, its meaning and methods, when those suggestions are presented not dogmatically but as a witness to what has worked well for one and may so work for another. What is presented here and for a few weeks to come is an attempt of the latter type. It tells of what I wish might more and more prevail, because when it has, life has been at its best.

What is presented is no self-help process for conquest over the unfavorable conditions of our life. It does not offer peace of mind as a result of pulling one's self together according to the psychological directions of enlightened self-interest. It proposes rather ways of becoming open, at the different levels of our need, to the ever-available resources of the Infinite Love, which alone is capable of the healing and restoration which our modern souls so desperately crave, and which we so passionately wish that others might share. It is concerned not with psychotherapy but with theotherapy, the therapy of God.

The manner of one's prayer is the manner of one's orientation to God's world. It may truly be said that as a man prays, so is he. There is no magic in prayer itself. We may pray very badly, and cause great harm. In fact, each level of prayer, carrying on the values of the preceding level and avoiding its peculiar dangers, becomes liable in turn to its own dangers which can make it, though a deeper prayer, into a worse one. Those who seem to have been closest to the heart of God according to an observer's view are most aware, in their heightened sensitivity, that they are "chiefest of sinners." Then let us look at this deepening experience, considering how each stage has its particular and enduring virtue and its corresponding temptation; and let us put it to the test and see to what extent it is a genuine medium for the liberating ministry of the spirit of the living God in our lives.

According to the experience of which I spoke, there are five levels of prayer. There undoubtedly are deeper levels yet, beyond the experience, but here at least are these.

1) *The cry of thanks* . . . "Oh, give thanks unto the Lord, for He is good, for his mercy endureth forever!" The earliest movement of the spirit in childhood is the movement upward in wonder and thanksgiving. In maturing prayer this gratitude grows from thanks for things temporal to

thanks for things eternal. Its continuing worth, which must be taken on into the next level of prayer, is thanks for the values that abide, the unseen things of faith. Its great temptation is to become comparative in gratitude: thank you, O God, for my home (but if only it could be like Soandso's!)

2) *The cry for help* . . . "Have mercy upon me, God, according to thy lovingkindness!" When aware of the abiding values for which our hearts are grateful, we suddenly see with penetrating clarity how shabby are our own lives, how far short we have fallen of the glory.

Have mercy on us. Conscious of our own great need, we realize the needs of others. The prayer of petition merges directly into the prayer of intercession, and we cry for help in our entire human need. The essential good of this prayer in both its aspects is its acknowledgment of our fundamental dependency upon God, whose grace alone is sufficient for our every need. Beware its danger, however. Beware of remaining bowed, of revelling in the experience of forgiveness, of sinning that grace may abound. The next step must be taken.

3) *The guidance of the Spirit*. Up from our knees we must rise, and cry "Here am I; send me!" In the moments of forgiveness we are charged with a task and given vocation. Our lives, no longer self-directed, are yet to be directed into those deeds which flow from God's guiding purpose. Here we learn, as far as we are capable of it, what Jesus went through when He finally affirmed in the garden, "Nevertheless, not my will but thine be done!" The virtue of this experience is the harmonizing of our wills with God's; its danger, and a great one, is the assumption that we now contain His will, somehow have it in our control.

4) *Communion*. Of this I shall say little here, except to mention that a real sense of the union of spirits arrives on this deep level: our spirits and God's; ours and our fellow's. This is the coming of the Kingdom on earth for us; but look out here for the worst danger of all, the illusion of sainthood.

5) *The walk with God*. Prayer here becomes translated into work, in daily living. This is the practice of the presence of God, in simple, childlike trust like that of the Master. Without this experience as an increasingly frequent incident in life, prayer has been of little avail. Yet as it comes and grows, one must take note from time to time lest the preliminary disciplines are neglected, in the assumption that we no longer need them—we have arrived! At no time have we outgrown the entire range of the experience of prayer, nor reached a level where we may boast of becoming stabilized in goodness.

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Editorial . . .

In These Pages

A GAIN we combine in one issue two concerns. The main emphasis of the following pages is on the work of the Five Years Meeting of Friends as reflected in the recent annual meeting of the Boards and Committees, but the interests of rural life are also lifted into reader attention by an appropriate article.

Our cover picture suggests the Friendly nature and scope of our work which does not end at the borders of Five Years Meeting organization. Our significance lies quite as much in what we hold in fellowship with other Christian groups as it does in our particular contribution to that fellowship.

These pages are given chiefly to our corporate life within the Five Years Meeting of Friends.

The Mediation of an Ideal — A Tribute to Clarence E. Pickett

GENERALLY men are too impatient in advancing an idea. They want people to be convinced—*now*. The battle line concept is always ready and is often used, even among some peace advocates. There is presumed to be something of courage in the man who "chops wood and lets the chips fall where they may," or who steps readily into disfavor by fighting for his ideas against all opposition. Carelessness as to effect on masses of people can never rightly replace *compassion* for them and *belief* in them.

Another alternative might be to stand for nothing—to glide skillfully among the sharp rocks of diverse opinions and be safe. But that is not the only alternative. Ideals are important and therefore must become accepted. How can they be mediated to people who do not hold them in clear concept? For one answer it can be said that ideals are rarely accepted across battle lines. The antagonist can never mediate them. Only in a self-identification with people, and in a spirit of understanding and good will can ideals be made effective. To do that requires imagination and invention.

On May 20, Friends will convene at Haverford College to pay tribute to Clarence E. Pickett for his service over the past twenty-one years. Under his insightful mind and skilled hand the American Friends Service Committee has tried to answer this question of the mediation of ideals. The failures of the committee are well known to its members and officials, but the high measure of success is also abundantly evident.

Good will in action has been the aim and method of the Service Committee which has given ample evidence that the methods of love can be made to work. Finding new ways to love people has been the pioneer edge of this creative service as it has been guided, in large measure, by this Friend whose skills have been sharpened by love.

Our World Missions

BEGINNING with this issue, a page will appear in alternate issues of *THE AMERICAN FRIEND*, giving news and stories from the mission fields of the Board of Missions of the Five Years Meeting. This replaces the less dependable policy of scattering information occasionally through the pages. It is hoped that because of a "special page" readers will not, in their thinking, "segregate" Friends of Africa, Cuba, Jamaica, Mexico, Palestine, Tennessee, and the Oklahoma Indians from the body of the Five Years Meeting of Friends. They are an essential part of our total church life. Friends of Kenya Colony, Africa, were recently set up as the East Africa Yearly Meeting of Friends, within the Five Years Meeting with a membership of nearly 20,000. Cuba, Jamaica, Mexico, and Palestine were set up several years ago as Yearly Meetings and the first two are functioning fully at the present time as Yearly Meetings. The latter two, due to peculiar situations in which they work, carry on under an altered form adapted to their needs. The Oklahoma Indian field is not under the administration of the Board of Missions but is definitely within their interest. While the Associated Executive Committee of Friends for Indian affairs is the administrative group, their service in Oklahoma is reviewed and encouraged in the annual meetings of the Board of Missions.

These fields are so much a part of our life that in the inclusion of Yearly Meetings as such, in the Five Years Meeting, Africa, Cuba, and Jamaica bring our total to fourteen and to a membership of nearly 90,000. This trend toward inclusiveness and oneness will certainly increase as the earth continues to "shrink" under speeded up commerce and communication.

This main growing edge has brought us to the place where a change of name should be considered. The name "The Five Years Meeting of the Friends in America," under which we were incorporated, was not quite correct then, and certainly it is out-moded now. The second "the" in the name seems to claim all Friends in America. Perhaps it expressed a hope at that time! In any case, the membership now is world-wide and the Executive Committee is recommending to the sessions next October the shortened name, "The Five Years Meeting of Friends."

"Missions" always start with a *mission*, and it is out of a sense of mission that Friends live and work *for* and *in* the world neighborhood. This service is not a simple *choice*. It is a *necessity*, both for the sake of the world-wide community that is coming, and also for our own life. The kingdom of God is a vast, inclusive fellowship in which we must share with other peoples.

While these distant Yearly Meetings do not assume the usual relationship to the Five Years Meeting, as to finances and as to representation in our

sessions and on boards and committees, they are of us—and we are of them.

The Five Years Meeting Sessions

THERE are now only five months remaining until the sessions of the Five Years Meeting on October 19-25. Advance studies on the five topics to be considered during five days are now off the press and are being rapidly ordered by Friends. The coming sessions are already claiming us.

The Committee on Program has been very active and now has the main outline and most of the details for those sessions completed. Soon the program can be released. Elsewhere in these pages a brief statement of plans is given by the chairman of the Committee on Program, Homer J. Coppock.

Is that the only preparation needed? By no means. The spirit in which we think toward those sessions is fundamental to their success. Prayer will prepare us and undergird our sessions. The Church of Christ on earth must bring a total and undivided response to a total world need. In some sense Friends in the Five Years Meeting are a part of that Church which cannot be divided basically, and which includes Christians everywhere. Divisiveness can destroy. Unity and spiritual power can give us a new marching strength. We must "advance with Christ."

This will be done largely "through building the Church," and building the church is more than a statistical affair. It is a matter, basically, of deep, spiritual foundations and a vital impact on the unregenerate hearts of men and all of their relationships.

E. T. E.

Jesus — A Farmer!

By C. Clayton Terrell

"Reading this makes me want to read my New Testament again," said a young farm woman who read this in manuscript. For Rural Life emphasis this is an alluring article. The writer is a Quaker farmer of Wilmington Yearly Meeting, New Vienna, Ohio.

THE writer of the Gospel of Mark, reporting the visit of Jesus back to his old home town of Nazareth, quotes the villagers as saying, "Is not this the carpenter?" (Mark 6:3). The author of the Gospel of Matthew, relating the same visit, hears the towns-folk say, "Is not this the carpenter's son?" (Matthew 14:55). So the world has believed through the years that Jesus was a carpenter, as well as being from a carpenter's home.

He has been pictured as a master craftsman or probably a builder of houses. The city of Sepphoris, only an hour's walk from Nazareth, had been destroyed and was being rebuilt during the years of Jesus' early manhood. It has been suggested that he may have worked there as a building contractor.

What fine training for a young man and what splendid source of illustrative material to be transplanted over into spiritual teaching! The building of wide and deep foundations, straight and true walls, square corners, mortised joints of cleanest perfection, solid tables and couches, gracefully curved shepherd's crooks, easy-bearing ox yokes, and the great wheels for the ox carts—how he could use these experiences in his story-telling technique, of which he was such a master!

But, strange it is, that throughout all his teaching and preaching, Jesus tells no story wherein the carpenter or the carpenter's profession is more than an incidental detail.

One of the few references that might apply to carpentry is the story of the two houses, one built upon the rock and one upon the sand. Beyond a casual reference to the foundation setting of the house built upon the rock, there is no further indication of a carpenter's interest. (Matthew 7:24-27) The whole point of the story is an appraisal of the wisdom of selecting a proper building site.

It might be thought that Jesus' remark, "For my yoke is easy," might refer to excellent talent in making ox yokes. But, when one completes the quotation, "and my burden

light" (Matthew 11:30), it appears that he is referring rather to the farm boy who, by adjusting the yoke to the ox's neck, makes the yoke easy and, at the same time, the burden light.

Or, consider his story about the man who is about to build a tower, and first sits down to count the cost. This might be thought to have a background in carpentry, but it turns out to be a story where the man is facing his ability to pay the bills a carpenter might charge. (Luke 14:28-30)

Instead of going to the carpenter's shop or the building profession for colorful stories and illustrative background in his teaching and ministry, we find Jesus drawing with loving familiarity from a wholly different field—that of farming.

No doubt a considerable number of Jesus' stories and illustrations could have been picked up spontaneously and would indicate no related background. For example, the reference to the birds of the air (Matthew 6:26) and the lilies of the field (Matthew 6:28-29) might be made by a casual passer-by, but a casual passer-by would not catch the details in such a story as this one.

"He calleth his own sheep by name and they follow him, for they know his voice. And when he hath put them out he goeth before them, and the sheep follow him, and a stranger they will not follow, but will flee from him; for they know not the voice of strangers." (John 10:3-5)

The teller of this story is no casual observer but a man who knows sheep and sheep raising.

Or, listen to him telling about the man who sows seed on all types of soil.

"Behold, there went out a sower to sow: and it came to pass, as he sowed, some seed fell by the wayside, and the fowls of the air came and devoured it up, and some fell on stony ground, where it had not much earth; and immediately it sprang up . . . ; and because it had no root, it withered away. And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit. And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, some sixty, and some an hundred fold." (Mark 4:3-8)

After the seed is sown, the reader will notice how Jesus goes on to relate what happens weeks later, and he even predicts the outcome at harvest time. Most revealing is his

apparent knowledge of grain yields on the differing soil types of the region.

The very convincing nature of Jesus' stories indicates a background of personal experience. There is the story of the Prodigal Son. The details in the relationship of these two farm boys and their father are unusual, and one would hardly suspect it to be a purely fictitious invented narrative. One is led to wonder if Jesus as a young man might not have actually been a workman in the fields on that particular farm and had observed first hand this drama as it unfolded. What material here, and what masterful application to the realm of spiritual relationship! (Reference: Luke 15:11-32)

Then at the Last Supper, when Jesus is facing his great crisis and must leave with his disciples his most compelling message, he turns to the imagery of the grapevine, "I am the vine, ye are the branches. Abide in me and I in you." (John 15:4-5)

Jesus would not have been listed by his neighbors as a farmer. Professional farming is modern terminology. There were landlords, householders, masters, rulers, husbandmen, shepherds, vine-dressers and servants. People lived mostly in villages. Those remained in the country overnight who were detailed to care for sheep, or who were on watchman duty over vineyards or fields of grain.

On the other hand, carpentry was a well-recognized profession. Since it was the duty of every Jewish father to teach his son a trade, and since Joseph was a carpenter, it would be reasonable to suppose that he would teach Jesus carpentry. However much or little Jesus worked at the trade, the community would naturally recognize this as his profession. But certainly, if his manner of speech "betrays" him, his thoughts were out in the fields, on the mountain slopes, among flocks of sheep, and in the vineyards of Galilee.

There are three areas of farming in which Jesus' interests lie. First, is the growing of grain, its harvesting, the nature of seeds, yields, soil type, weeds, advice about farm practices, barns, livestock, and even weather predictions. All these grouped together make a revealing study of Jesus' interest and expert knowledge in the field of general agriculture.

Jesus knows what would happen in stony ground if the plowman fails to give full attention to his plowing; when he says, "No man having put his hands to the plow and looking backward, is fit for the kingdom of heaven." (Luke 9:62)

Again he tells about the man who sows good seed, when along comes an enemy who sows tares.

"A man sowed good seed in his field. But while he slept, an enemy came and sowed tares among the wheat. When the blade was sprung up, there appeared the tares also . . . His servants said, wilt thou that we gather them up? But he said . . . let both grow until the harvest; and in the time of the harvest I will say to the reapers, gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn." (Matthew 13:24-30)

This story gives an interesting approach to Jesus' thinking. He speaks as the landlord and, without hesitation, gives an answer that must have come out of experience.

A knowledge of harvest time and labor conditions seem requisite to such remarks as these, "Say not ye, there will be yet four months, and then cometh harvest." (John 4:35), "The harvest truly is plentiful, but the laborers few; pray ye therefore the lord of the harvest, that he will send forth laborers into his harvest." (Matthew 9:37-38)

For solution to the mooted question of Sabbath observance, Jesus allows his disciples to pluck grain in the fields on the Sabbath day, an unlawful act, according to Jewish

law. (Luke 6:1-2) At other times he uses farm livestock to support his position, as when he refers to the ass or the ox or the sheep that has fallen into the pit on the Sabbath. (Matthew 12:11 and Luke 14:5)

Jesus has no criticism for the farmer for being a good farmer and raising bumper crops that fill his barns to bursting. It is not until this farmer considers pulling down his barns to build greater for purely selfish advantage, that he draws criticism from Jesus.

"I will pull down my barns and build greater . . . And I will say to my soul . . . 'take thine ease, eat, drink and be merry.'" (Luke 12:16-20)

Many more instances come to the reader's mind that show how readily and with what evidence of personal experience Jesus turns to everyday farm scenes for his illustrations to teach spiritual lessons.

A second area of Jesus' interest is the vineyard. More is recorded in the Gospels of Jesus' stories and parables that have the vineyard as a setting than any other specialized field. He shows ready acquaintance with the steps in building a vineyard.

"There was a certain householder which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen." (Matthew 21:33)

In another vineyard story, where a labor problem arises over the question of wages, it is interesting to note that Jesus speaks from the standpoint of the employer. This instance might be cited as evidence that he was entrusted with the employ of others or that he may have had ownership interest. (Reference: Matthew 20:1-16)

In his daily conversation, Jesus injects comments about the vineyard and grape growing. He says, "Do men gather grapes of thorns?" (Matthew 7:16), or "Grapes from the bramble bush?" (Luke 6:44), or again "New wine is not put in old wine-skins." (Matthew 9:17)

Jesus is versed in the profession of the vine-dresser. In Luke 13:6-9 he, speaking as the vine-dresser, advises the landlord about the proper care of the fig tree. It would be the vine-dresser who, while at his work, would develop the beautiful parallel that Jesus uses at the Last Supper.

"I am the vine, ye are the branches. The branches cannot bear fruit of themselves except they abide in the vine." (John 15:4)

A third area reveals Jesus' affectionate fondness for the shepherding of sheep. How perfectly these stories fit into his unsurpassable idea of human-divine relationships. One can see these similes being born as the young man Jesus guides his flock up the rocky mountain passes and guards them from attacks by ravenous wolves; as he leads them at eventide back to the fold; and again, when morning comes, calls them by name and they follow him to new, fresh pastures. And through the tropical, starry nights, what opportunity for a young man to come close to the Father-heart of God as he repeats over and over the Psalm of his father, David, "The Lord is my shepherd," and learns the habit of making the mountain top a place of communion!

What unparalleled pictures are Jesus' concern for the one sheep lost from the ninety and nine (Matthew 18:12-13); for the sheep without a shepherd (Matthew 9:34); for sheep in the midst of wolves (Matthew 10:16); for the sheep that has fallen into the pit (Matthew 12:11); for the lost sheep of the house of Israel (Matthew 10:6); for the sheep that are not of this fold (John 10:16); for sheep scattered, having no shepherd (Matthew 9:36); and, in the end, that he lay down his life for the sheep. (John 10:15)

The conclusion is inevitable that Jesus was altogether

familiar with shepherding, and had found in it his best source material for teaching lessons of spiritual verities.

The life of Jesus has been interpreted to the world, not

through the door of the carpenter shop, but across the fields of waving grain, in the busy vineyards, and up the mountain slopes where may be heard the bleating of sheep.

On the Working Frontier

Departments of the Five Years Meeting

In Annual Sessions, April 18-25, 1950

The boards and committees of the Five Years Meeting convene annually in April, and are followed by the meeting of the Executive Committee which gathers up the plans into a united impact and provides a budget for it.



THE PROGRAM IN OUTLINE

Five Years Meeting Sessions

By HOMER J. COPPOCK

The recent meeting of the Executive Committee furnished opportunity for a preview of the plans for the prospective sessions of the Five Years Meeting, October 19-25. These days should be a time of inspiration and of coming to grips with the central issues of the work we hope to do, in an atmosphere of deep, spiritual consecration.

There are five areas in which our interests will be brought to a central focus and which include the activities that the Five Years Meeting has been carrying on. These have been designated as follows: The local Meeting, Religious Nurture, Evangelism and Outreach, Impact on Social Issues, and Christian World Fellowship. Our objective is to go "forward with Christ" in each one of these areas.

The main feature in the planning of the program is the manner in which we consider these subjects. On each of five evenings an address will be given, presenting the major concern of a given area. On the following morning we shall come together in small groups for a time of worship followed by a consideration of the direct and related ideas that were presented in the address of the previous evening.

At ten o'clock the entire group will meet for a discussion of the same material that has concerned the small groups. The morning session will be ended just before the noon hour by an inspirational address which will point the way toward action in carrying forward the concerns that have arisen. The afternoon session will be given over to business on matters directly concerned with the departments of the Five Years Meeting. The evening session

will take up the next of the general subjects that have been named. They will be considered in the order given.

There will be some variation from this procedure. On Saturday evening, young people's interests will be given opportunity for expression; and on Sunday a meeting for worship will be held in the morning following the regular Sunday School program of the local Meeting which on that day will include a Bible lecture. In the afternoon session, the Isaac T. and Lida K. Johnson lecture on Quakerism will be given by Elbert Russell. It is also expected that the closing session on Wednesday evening will be characterized by an address which will point the way toward a forward movement for the whole program and for the objectives of the Five Years Meeting.

All attenders will be freely welcomed in the discussion groups and it is expected that contributions of large significance will come from some who are not delegates to the Five Years Meeting.



PLANNING FOR CHRISTIAN EDUCATION

By TRUMAN WHITAKER

This is a report of the sessions of the annual meeting of the Board on Christian Education of the Five Years Meeting of Friends, held April 18 through 21 in Richmond, Indiana. The writer is Chairman of the Christian Home Life Department of the Board.

Each of the eleven Yearly Meetings of the Five Years Meeting had representation at the annual meeting of the Board on Christian Education. The board members present worked for four days with the feeling that the Yearly Meetings were uniting in one great effort to advance for Christ and his Kingdom in the area of Christian Education during the next year and the years to follow.

William Clark, professor of Religion and Philosophy at Earlham College, set before the board members the goals which they should strive to attain, on the very first day of meeting and this

address, more than any other, challenged the members to serious work and gave them inspiration to perform it. Listing three basic assumptions, the speaker emphasized the need for proper perspective in Christian Education: 1) The development of Christlike character in a Christlike community has a feature in human experience to deal with, which we call sin; 2) Conversion is essential in this process of education for a Christlike life in a Christlike community; and 3) The conversion experience is an on-going experience.

William Clark then stated the three major stages in human development as dependence, independence, and interdependence, saying that there are appropriate educational techniques for each of these stages. In the first, gratitude is the primary religious experience. The second is characterized by rebellion, but we must acknowledge the necessity for rebellion for, at this time, the adolescent is putting his mind to work in creative and independent thinking. The third stage is characterized by self-transcendence. This stage is inevitably religious. The Quaker Meeting seems to be the most representative of this kind of community, where participants wait for the will of God, emptying themselves of self-will, and seeking the mind of Christ for the group.

Miss Pearl Rosser, director of Audio-Visual and Radio Education of the International Council of Religious Education, spoke acceptably on two occasions, explaining first of all, the power of audio-visual aids in religious education and then interpreting for the board members the best use that could be made of audio-visual aids in Friends Meetings. The board was also happy to be the sponsor of John C. Trevor of the Department of English Bible of the International Council, who spoke at a joint meeting of all the boards on the discovery of the Isaiah scrolls and how the Bible comes alive through new discoveries and new versions.

CHARLES F. THOMAS RESIGNS

It was with deep regret and great reluctance that the board accepted the

resignation of Charles Thomas from the staff personnel as General Secretary and Editor. Charles Thomas has been associated with the board over a long term of years, as chairman of the Youth Department, as the first youth secretary of the Board, and finally in his present capacity. He has given stability not only to the Board on Christian Education but to the broader work of the Five Years Meeting.

In preparation for the next five-year period, the board was reorganized. Cecil Haworth has ably served as chairman for the past five years. His service has been effective and has helped the board in carrying out its objectives and has made the board a useful channel of help to local Meetings. It is regretted that he did not feel that he could give the time for this service during the next few years. The board feels fortunate in having in its membership Russell Rees who was appointed to succeed Cecil Haworth as chairman.

Chairmen of the five major departments who were appointed to serve for the next five-year period are:

Children's Work—Ruth Day of North Carolina.

Christian Home Life—Truman Whitaker of New York.

Young Friends Work—David Stanfield of Wilmington.

Adult Work—Richard P. Newby of Iowa.

Leadership Education—Charles F. Thomas of North Carolina.

It was proposed that the board be responsible for a new Christian Education Bulletin, issuing at least two numbers, and more if possible, during the year. The purpose of the Bulletin is to carry the work of the board and staff to more members of local Meetings.

The Editorial Committee reported an improvement in the distribution of the *Penn Teacher*. It now is a quarterly rather than a monthly magazine, and thereby a more effective instrument of teaching methods and materials.

The Youth Department of the board has been active during the past year and is planning to expand the work in the future. Three major areas of service are planned: 1) Production of tools with which to carry on leadership education; 2) Extensive field work; and 3) New program services.

The Children's Department has also made a real contribution to Meetings during the year. A great amount of field activity has made the work of the board in this area concrete and specific.

The Adult and Christian Home Life Departments reported progress. One definite proposal was that these two De-

partments look forward to sponsoring a conference of Yearly Meeting workers in 1951. The Children's Department is expecting to sponsor such a conference for their Department this year.

Perhaps the aims of the Board of Christian Education are best expressed in William Clark's phrase: "The primary purpose of Christian education is not only to study the Bible, but to foster persons in becoming Biblical personalities, living in a Biblical community, transmitting the kind of life that was lived in the original Bible community." To this task your Yearly Meeting representatives have pledged themselves—as planners and coordinators of religious education work.



PROGRESS IN PEACE WORK

By WM. MERTON SCOTT

Representatives of Friends from Maine to California met together during the sessions of the Peace Board. In a searching atmosphere of deep devotion, and with an out-of-the-ordinary sense of unity and of high calling, the members of the Board applied their thinking to the problem of a world in the midst of conflict and the contribution of Christians to the resolution of that conflict.

Reports were given on:

(a) The college lectureship program: A member of the Board spends one week on the campus of a Friends' College where he gives lectures before classes, speaks in the chapel program, and meets with student groups and individuals.

(b) The work of the Volunteer Service Council: Young Friends are given opportunities of volunteer service in Friends' communities here and abroad in workcamps, caravans, Daily Vacation Bible School and in Christian responsibility in Political Education Seminars in Washington. This is an agency of all the Boards and Committees of the Five Years Meeting, with others also participating.

(c) The Executive Secretary reported one hundred and fifty-two meetings in extensive visitation within six of the Yearly Meetings.

(d) Seven publications were prepared and distributed to assist the local and Yearly Meeting committees in their peace education programs.

(e) There was much interest in the Intercollegiate Peace Speech Association whose national contest is sponsored by the Peace Board. Students from fifty-seven colleges participated in presenting peace orations. The winning orations are bound into a booklet which is used by thousands of high

school pupils in the Prince of Peace Declamation contest of the Ohio Council of Churches.

(f) A stirring conference of the Historic Peace Churches — Mennonites, Brethren, Quaker—and other cooperative programs with peace organizations must be related another time.

(g) Announcement will soon be made of plans for a series of Schools for Peace to be carried out across the United States among Friends. These are to be part of a campaign to help prevent World War III.

The living concern of Friends for peace with God and among men will continue to find expression and implementation through the channel of the Five Years Meeting Peace Board.

INTO A BUDGET FOR UNITED SERVICES

The scope of work for the departments requires an annual budget for the united work. More complete figures will appear in the next issue of this journal, but the total figure of \$130,000 will help us to set our sights higher than the previous year. This is a slight rise over the budget of last year, but our general support will need to be lifted if we are to meet it. The United Services Budget is as follows:

THE ADVANCE\$ 4,600.00

Boards

Christian Education	15,800.00
Mission	88,750.00
Peace	8,000.00
Public Morals	450.00

Committees

Aged Ministers and	
Missionaries	1,000.00
Evangelism	750.00
Ministerial Training	350.00
Social Order	500.00
Cooperative Fund	4,000.00
Subsidy for Sunday	
School Publications	3,000.00
Reserve (United Budget) .	2,800.00
Total	\$130,000.00

Education and Stewardship carried over a balance and therefore are not included.

Let us put by some hour of every day
For holy things . . . Some little hour
Wherein to hold rapt converse with the
soul,
From sordidness and self a sanctuary,
Swept by the winnowings of unseen
things,
And touched by the white light ineffable!

Scollard

Our World Missions

FURNISHED BY THE MISSION BOARD

ANNUAL BOARD SESSIONS

The annual meeting of the Mission Board is always a time of refreshing and spiritual expansion when representatives from all of the yearly meetings of the Five Years Meeting come together to determine in the most democratic way possible the plans, policies, and the budgets which make these possible for the coming year. The work of this board is one of the main outreaches of the Society of Friends as we seek to uplift and enlighten, to establish the church and help it to grow as an integral part of the life and society of the people in the countries to which the Five Years Meeting has sent our representatives.

At one time it was a great adventure into the unknown to send a representative overseas. David Livingstone, Robert and Mary Moffatt, and the Carys spent weeks and months of travel to a land that was unknown to them. Even five years ago, when Dorothy Pitman first went to Africa, almost six months were required due, of course, to complications growing out of the war situation at that time. However, at this board meeting, it was announced that Dorothy Pitman would leave New York on May 1 and arrive in East Africa on May 3—only three days of travel. And upon arrival there she would not be faced with a great expanse of unknown territory, but would arrive in the modern city of Nairobi, and go by train back up country to her well known "home in Africa" and to the people who eagerly await her return. What a contrast in our world of quick transportation.

In addition to Dorothy Pitman from East Africa, Friends also welcomed Paul and Alice Barnett, who have regained normal health and were able to bring to the board their friendly interpretation of the great responsibilities and accomplishments of Friends in the development of the Society of Friends in East Africa.

Margaret Farlow added her cheer and enthusiasm in portraying to the members of the board the work of Friends on that beautiful island of Jamaica where human nature has not kept step with the beauty of the sea-coast and mountains which God has placed there. Naturally she told of her deep interest in developing the work among the girls at the Lyndale Girls Home where, during the past five years, she has succeeded in developing what

is perhaps the best home for girls in the island. So successful was her approach that the United Society of Friends Women volunteered to undertake the raising of funds to rebuild the superstructure on the foundation annex to the Lyndale Girls Home. This will make possible far more satisfactory service to the girls for their laundry, an attractive dining room, and additional dormitory space.

Howard Yates and Charles Scott came from Tennessee to represent the interests of that work and to tell us of the progress of the work in Monroe County. They told how the Friends of Farris Chapel have given themselves so freely and unselfishly toward the construction of their new chapel without any of them receiving a penny for the many hours and days of service given to the erection of that beautiful chapel. They now have almost completed a chapel easily worth \$25,000 which will have cost approximately \$8,000. These Friends have thus built themselves into the chapel and rightly requested a joint title with the mission board to the property. It is theirs even if they did not have a title. But the board was glad to give joint ownership to them. This demonstrates a vital, active interest in the work of the church by this group of Friends around these mountains of Eastern Tennessee, as well as the fine ability of our representatives and William Engle from Colorado Springs, to organize the people as a wholesome, efficient group of workmen.

From among our Indian workers of Oklahoma, the board was glad to welcome a number of representatives as Philip and Susie Frazier, Fred Lookout, Ermin and Ruth Perisho, and Marian Byerly. In the session allotted to them they pointed out physical and spiritual barriers which workers among the Indians in Oklahoma face, some of which grow out of the contact of these children of the soil with some unscrupulous white people. Especially interesting was the personal testimony of Fred Lookout of the barriers and problems which he, as an Indian, has faced and overcome.

APPOINTMENTS

The board is seeking suitable persons to fill several positions by this fall. In Africa, we need two educational workers and another man for the Evangelistic Department. In Palestine, both our Girls School and the Boys School at Ramallah should have high school teachers, and the meeting needs a spir-

itual minister who will be more than the ordinary pastor of a Friends' meeting. A new representative of the board in Cuba should be a person who is able to advise both the churches and schools in their problems so as to do even more effectively the good work which they are already doing. The service committee and the mission board are seeking a secretary for the Kingston Center in Jamaica. Due to the retirement of Charles and Charlotte Scott from the Demonstration Farm in Tennessee and Edward and Violet Linton from the pastoral work of the Oak Grove and Three Points Meetings, replacements for these positions will be needed by fall.

Several candidates for these different positions were available but incompleting papers and physical examinations which proved to be unfavorable made it impossible for the board to complete at its annual meeting as many appointments as would have been desirable. The Office Advisory Committee and the Executive Committee, upon further consideration of certain persons by the Candidates Committee, have the responsibility of completing the appointments.

Carl and Eunice Darnell of Western Yearly Meeting, were appointed to succeed Charles and Charlotte Scott as managers of the Demonstration Farm in Monroe County, Tennessee, which appointment takes effect September 1. Carl and Eunice lived near Sheridan, Indiana, where they successfully managed a farm until 1947 when Carl felt a call to the ministry. In Monroe County, Tennessee, they will have the opportunity of ministry on the farm and will serve as pastors of the Farris Chapel Meeting.

Also the board is happy to accept as definite candidates for medical work in East Africa, Wilbur and Miriam Beeson of Indiana Yearly Meeting. Wilbur Beeson grew up near and served as pastor of the Nettle Creek Meeting of Indiana Yearly Meeting, before he began the preparation for medical work in East Africa. Miriam is already a graduate nurse. Subject to final appointment nearer the time these Friends will be ready to leave for East Africa in about three years, the board welcomed this closer tie with these Friends.

BOARD MEMBERS

Many Friends sometimes ask, who are the people who make the decisions that so vitally affect the work of Friends abroad? The forty-one Friends making up the board for the next five-year period are the following: Baltimore, Elizabeth E. Haviland, Harry A. Wellons, Thomas W. Y. Clark; Cali-

(Continued on page 157)

From Our Readers

FROM A RESPONSIVE FRIEND

Editor, THE AMERICAN FRIEND:

In response to your appeal early last winter, I wrote letters to the four major broadcasting companies to urge that they refuse liquor advertisements of whiskey and "hard" drinks.

I received very cordial replies from all of them and a statement that they were not planning to advertise them. I've not seen any news to this effect in THE AMERICAN FRIEND. Might we not voice our public thanks for this continuing policy?

Perhaps you have already printed such a statement, and I overlooked it!

I wish to encourage your efforts, too, in printing a children's corner. That's how I began reading THE AMERICAN FRIEND back in the days of Rufus Jones as editor. Now my sole regular contact with Friends is through THE AMERICAN FRIEND.

Sincerely,
ABIGAIL D. CLUTTERBUCK

201 East Monroe Street
Valparaiso, Indiana

CHALLENGES INDIAN DISCRIMINATION

Editor, THE AMERICAN FRIEND:

The statement which appeared in your columns (March 2, 1950) regarding the situation in Arizona as to the use of funds for Indian crippled children is confusing and misleading. I am not in any way officially related to the State Board of Public Welfare in Arizona; however, I have been for a number of years a member of the board of the Arizona Society for Crippled Children and thus closely associated with the entire program in this state. At my personal request, I have had an opportunity of examining files of hearings as accurate as those referred to in your columns, and my conclusions cannot agree with those you have published, presumably from the Indian Rights Association. I submit the following in clarification.

Let me say first, the conflict is not over services to Indian children, but over "reservation" Indian children. The inclusion of the word reservation changes the charge in some respects at least. I know from personal observation that the Arizona program for crippled children has not discriminated as between white, Mexican, Indian or Negro. I myself have seen all four present in the convalescent wards at one time. It is not a racial discrimina-

tion involved. It is a simple matter of the use of funds.

Second, some statistics are needed. We will accept, since there appear to be no absolutely accurate figures, that the Indian crippled children would, or do, constitute 15% of the total for Arizona. In figures given by the Medical Department of the Indian Bureau it was stated that \$68,000.00 annually was expended for Indian crippled children in Arizona (reservation Indians presumably). This would be at the rate of \$4,533.33 per one per cent. Assuming a remainder of 85% now admittedly cared for by the State of Arizona under an expenditure of funds totaling \$203,000.00 per year (\$153,000.00 State funds and \$50,000.00 from Children's Bureau) the expenditure is \$2,387.23 per one per cent. Thus it would seem that there is now being expended on Indian crippled children, funds not available for any other population classification, about \$2.00 as against \$1.00 for the State supervised program in Arizona. The proposal of the Children's Bureau was that 15% (on a dollar basis) of the total of the Federal-State funds be used for Indian crippled children. That would have meant about \$30,000, not \$20,000 as stated in your columns, and since the Indian Bureau funds supposedly would have continued, about \$98,000 per year being expended on 15% of the crippled children of Arizona, as against an amount of \$173,000 for the remaining 85%, or at a ratio of about \$6,533.33 against \$2,035.29 per one per cent. These percentages are mine but are readily reducible from the information established in the hearing in December, 1949, at Phoenix, Arizona.

Also the State Board objected to a "token" arrangement suggested by representatives of the Federal Security Agency, and against the fact that hospital facilities now available on the reservations would not be pressed into service for the needs of these Indian children. Before you become harsh in your criticism, let's be fair. This was a three way affair and two Federal agencies were placing the State in a position that it can hardly assume, due to the fact that only 27% of the land acreage of the state is state or privately owned against 73% Federally controlled in reservations, National Parks, National Forests, etc. The State stands 34th in per capita wealth. This is not an easy problem, but is not primarily racial discrimination.

One other point should be made. The Children's Bureau, while recognizing a peculiar situation, did not agree to increasing their proportionate aid to Arizona (it is \$50,000 and not \$100,000 as

your columns reported) but rather insisted upon ear-marking \$30,000 of the \$50,000 it gives for the specially defined group on whom the Indian Service was already expending an amount 2 to 1 greater than the all over Arizona program for crippled children.

I feel that there are other misconceptions in your statement but possibly these facts will help your readers in gaining a somewhat different understanding. The problem is how much the federal government will try to press this state to assume in connection with a problem that is a long established system of reservations. Social progress is needed but Arizona is in no position to be the "guinea pig" of social planning and to correct in one fell swoop all that was developed by a "resources" demanding nation of a long period of years. All that is needed now, in regard to this matter, is a further sharing and cooperation rather than demands and denunciations.

CHARLES FRANKLIN PARKER
Minister,
First Congregational Church
Prescott, Arizona

The Indian Rights Association is being invited to offer its response to this letter.—EDITOR

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

Ann of Ava, by Ethel Daniels Hubbard; the Friendship Press, 156 Fifth Avenue, New York 10, New York, 1949; pp. 185; \$2.50.

The courageous spirit of Ann, the noble wife of Adoniram Judson, is of much inspiration to those who read this biography of her experiences. The daring and fortitude of these early Baptist missionaries serving in the land of Burma cannot be minimized. They sailed from America in February, 1812, in a ship that would have made us think twice before venturing forth into unknown climes. These young missionaries had committed their lives in service to God and nothing could stop them. Ann's bravery amazes us in her noble efforts to free her husband during a war with the British. All foreigners in Burma were suspected. We cannot comprehend in totality the suffering, the mental anguish, the heartache of this woman who sacrificed her health and her life for the cause of Christ. Readers will delight in the story of Ann's early life in Bradford. You will wish to read the book completely at one sitting.

Olaf Hanson

CHARLES THOMAS RESIGNS To Accept Pastorate

Charles Thomas who has resigned as Executive Secretary of the Board on Christian Education of the Five Years Meeting will, near July 1, assume his duties as minister of the New Garden Meeting, at Guilford College, North Carolina.

He started his public service among Friends as pastor of the Bangor, Iowa, Friends Meeting and served in turn the Meetings at Evanston, Illinois, and Des Moines, Iowa. He was then called to the work of the Board on Christian Education. That Board, at its recent annual meeting in Richmond, made the following tribute to his work.

"Charles Thomas was one of the charter members of the Board on Christian Education which was organized by the Five Years Meeting Executive Committee in 1937. He was chairman of the Youth Department until 1943 when he became the first Young Friends Secretary of the Board and, as such, an employed member of the staff.

"In 1946, the whole work of the Board had grown to the extent that he was asked to assume the duties of Administrative Secretary in addition to the youth work. In 1948, further reorganization enabled him to turn the Youth Department, on a part time basis, to Lawrence Peery while he, in

addition to the executive work, became the Editor of adult publications.

"Having been closely associated with all of the departments and organizational phases of the Board he was well fitted for the administrative side of the work. His genuine concern for the significance of religious teaching and experience, combined with his ability as a minister and conference leader, has given him many avenues of service in the field of Christian education. He has shown adaptability as he has moved from one type of work to another. These changes have involved extra preparation that must have come out of over-time service. He has given conscientious attention to the detailed work of the office, to conferences with other members of the staff, and with Department chairmen.

"During the time when he has been Editor of the adult materials they have been maturing in the direction of having both writing and publishing done by Friends. This has been a period when a sympathetic understanding of the needs of different sections of the Five Years Meeting was invaluable. Charles Thomas has had this understanding in large measure.

"He has given stability not only to our Board but to the broader work of the Five Years Meeting through his opportunity to share thinking with other

members of the Central Office staff. This brief review of the work of Charles Thomas with the Board of Christian Education gives meaning to the expression of sincere appreciation that this minute attempts to express for his service. It is with regret that his resignation is accepted and we believe that wherever he is doors of rich opportunity will open to him."

THE "JESUS FAMILIES" OF CHINA

A religious sect calling itself "Jesus' Family" is spreading "like wildfire" throughout north and northwest China, according to Dr. D. V. Rees, British medical missionary. Dr. Rees, who had just come out of China enroute to England, said the sect now has some three hundred colonies scattered through six provinces. He expressed belief that the sect, which has its major strength in the countryside, may play a vital role in the rehabilitation of China's war-devastated rural economy. The principle of self-sufficiency followed by "Jesus' Family" adherents, Dr. Rees said, was producing a high order of rural craftsmen. He reported that the colonies produced excellent crops, food, especially fruits, which are plentiful, and a variety of animals and poultry is raised.

THE SUN

You move around from east to west,
Each new eternal day;
And sparkle bright along your course —
No need for care, you say.

We watch you rise, and see you set,
With ease and dignity;
And wonder how you bring such strength
Without austerity.

Your mighty silence speaks to us,
Who often fail to see
How might and silence operate
With deep congruity.

SUZETTE ATKINS

THE RULE

Life sets one simple rule
Alike for saint or fool,
Although the road be hard
And strewn with rock and shard.

For senses or for soul,
Alike the golden goal,
The high creative duty —
The love of birth in beauty.

EDWIN BARLOW EVANS

IN HIS IMAGE

God need not make warm April rain,
South wind, sweet soil, fresh dew;
Nor blazing lights auroral,
Clear skies of burnished blue.

When all our earthly lights fade out,
The sun and stars will stay:
He shall not need begin again
As on that first great day.

No cause to part the seas anew
From land; the day from night;
Or starkly raise more lofty peaks
Fresh wrapt in purest white.

To me His only need will be —
All hail His final plan! —
True-forging with His mighty power,
He'll make man truly Man!

LEON T. COX

AN APRIL DAY

Now April showers brighten the land,
And trees grow golden bright;
Now the tiny brown buds awake on the bough,
Like green birds poised for flight.

WILLODEAN M. STAFFORD

The Sunday School Lesson

Prepared by RUSSELL E. REES

For May 28—Micah's Hope of God's Salvation

Micah 4:1-5; 5:2-4; 7:18-20

Anyone who reads the Book of Micah will notice the great change in outlook which occurs between the third chapter and the fourth. The dire predictions of 3:12 leave one unprepared for the hope expressed in 4:1-5. Careful students will find that this passage is also found in Isaiah 2:2-5. The question is, "Which is the original?" Scholars usually agree that the form in Micah appears to be the more original.

Micah declares his hope in the fact that foreign nations will adopt the law of Jehovah, which is slightly different from other predictions where Jehovah will exercise authority over other nations. It is also predicted that the Temple at Jerusalem will become the center of the new-found faith of the nations. The passage comes to an end with the strong feeling against war and the great hope for the future of peace.

There is a very important point here which we need to see as clearly as possible. With the other prophets, Micah sees the doom that is settling over the nation. In the sharpest language he condemns the evil which he sees, and in dark line draws the future of the nation. Yet he is not a cynic and he does not give way to despair. The reason is not the might and power of Jehovah but the righteousness of his law. The nations are not to be brought under the sway of Jehovah by violence, but by a recognition of the truth of his precepts.

This point could hardly have been reached at all without the work of Amos and Hosea who preceded Micah. The eternal rectitude of God as seen by Amos, together with the redeeming love of God as seen by Hosea, here for Micah spell out hope for the nation and for men.

The approach to the question of peace merits more space than can be given here, but we should notice that peace is to come when the tools of war are turned into the implements of peace. As long as the nation is spending its resources in making "swords" there is never enough left to make the "plows." Senator McMahon's recent suggestion that we take fifty billion dollars allotted to armaments in the next five years and devote it to rehabilitation is in line with Micah. Long-fellow still speaks with truth,

"Were half the power that fill the earth with terror,
Were half the wealth bestowed on camps and courts,
Given to redeem the human mind from error
There were no need for arsenals and forts."

The function of a nation that worships a God like Jehovah is a different function from that of the nation worshipping a different kind of God. This is to be more clearly stated by Isaiah, but Micah already sees it dimly. To walk in the ways of God, to be servant and teacher rather than master of the world, and to be truly repentant of past evil is the way to fulfil the national obligation.

The final passage in today's lesson is both a psalm and a prayer. It recognizes God's greatness in offering pardon and restoration, and it passes directly into prayer for forgiveness and for worthiness on the part of the nation. With the two problems seen by the prophets we, too, must wrestle—the unyielding nature of the moral law, against which men and nations are thrown to their ruin, and the loving-kindness of God "that pardoneth iniquity."

Questions:

1. What practical application of Micah's statement about the kind of supremacy God seeks do you see for our world?

2. Discuss our problem of peace with Micah's statement in mind. Do you think Micah is naive and simple-minded? How much of what he says is applicable today?

For June 4—Habakkuk Teaches Trust in God

Habakkuk 1:1-4; 12-13; 2:1-4; 3:17-19

Very little is known with any certainty about Habakkuk. He is thought to have been a contemporary of Jeremiah, and there is some hint that he was a priest, although the evidence here is not at all conclusive. The name means embrace and may have been a name taken, or given to him, to emphasize the way in which he clung to God. About all these questions there are differences of opinion.

It is fairly clear, however, that in this small book is the beginning of something new among the prophets. Heretofore the prophets have addressed

their words to the nation and the people, but Habakkuk is addressing his words to God. The others had attempted to call the nation to repentance, but Habakkuk calls God to account. George Adam Smith says that it marks the beginning of speculation about the meaning of life in a new way.

The question he raises is not altogether new. Simply it is, "Why do the evil prosper, and why does God allow evil men to overcome and destroy good men?"

The answer that the prophet gives is to be found in the second passage of today's lesson. "I will stand upon my watch . . . and will look forth to see what he will speak to me." And the answer of God is the call to vision and patience and faith. Someone has put it briefly, "God does not pay all his bills in November." It may be true that pride goes before destruction, but all of us have seen the destruction held up a long, long time. To say that the righteous shall live by his faith often requires insight as well as sight.

One of the real tests of our faith is seeming defeat at the hands of evil, and, of course, Habakkuk did not have, as we have, the evidence of the cross and the resurrection.

Habakkuk's triumphant faith appears in the final passage. Suppose everything fails, and man is utterly bereft, what will you do then? Says the prophet, "Yet I will rejoice in the Lord, I will joy in the God of my salvation." These words are easy to read, and they give a lift to the spirit, but we must know that to actually practice that kind of faith is a rare thing.

Trouble does one of two things to us, it either defeats us and turns us into skeptics, or it gives us the opportunity to grow in grace and in spiritual insight. The most important factor, then, is not the trouble itself but is our own spirits. It is more important what we do to trouble than what trouble does to us. The faith which is the residue of all that evil can do is a shining faith. Habakkuk has pointed a way, made clearer by the life of Christ to be sure, but a way toward the triumphant life of the spirit.

Questions:

1. Can you give some modern illustrations of Habakkuk's faith?

2. What is wrong with the utilitarian statement that a thing is right if it works? Show how your answer has bearing upon the national and international problems today.

Lessons based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education.

Friendly Life — Far and Near

John J. Haramy, prominent Indianapolis Friend, has been elected president of the Indiana Council of Churches. Indiana and Western Yearly Meetings are a part of this state organization.

* * * *

George and Florence Selleck are closing the formal service of Friends in Finland and are returning to America in May, when they will resume their work with Cambridge Meeting.

* * * *

Sada Stanley, who recently completed fifty years of service in Jamaica, sends to her friends through THE AMERICAN FRIEND her gratitude for the many expressions of remembrance.

* * * *

Ground has been broken for the new David Worth Dennis Science Hall at Earlham College. It will be very modern in architecture and designed for the greatest utility.

* * * *

The *Wall Street Journal* presents a story of a successful Quaker farmer, Fred Walkemeyer, member of Friends Meeting at Liberal, Kansas. It is a story of "sticking to the dust bowl" until the fortunes of the area turned.

* * * *

Henry and Edith Perry sailed April 11 for Japan. They plan a six-months visitation among Japanese Friends, making Tokyo their headquarters. While in Japan they will also assist in Service Committee relief work and Neighborhood Center program.

* * * *

The recent blizzard in the Dakotas blew out all windows in the Friends church building at Harmony, South Dakota, where Robert and Thelma Jay are pastors, and perilously threatened the parsonage. Many buildings in the area were destroyed and many cattle were lost.

* * * *

Walter H. Wilson, formerly a minister of Iowa and Nebraska Yearly Meetings and now retired in Burlington, Vermont, writes of great interest in the Billy Graham evangelistic meetings held there. They presumably rival in interest and attendance the Billy Sunday meetings, with much the same kind of preaching and appeal for conversions. The recent meeting "swept" Burlington.

* * * *

Contract for the construction of the Townsend Memorial Field at Wilmington College has been let. Construction of the quarter-mile cinder track, twenty feet in width, is included in the speci-

cations. The field will be paid for by a fund raised a few years ago by contributions from schools and individuals all over Ohio for the construction of a memorial to the late Horace R. Townsend, first Ohio High School Athletic Commissioner.

* * * *

College students are constantly reminded of the fact that Greece was the birthplace of our western civilization and culture. The West is, indeed, greatly indebted to Plato, Socrates, Aristotle, and many others. Guilford College has recently made a small payment toward the debt. A group of majors in economics, under the leadership of Dr. Curt Victorius, ordered a CARE book parcel to be delivered to "any European university." They have received a receipt from the University of Athens. A suggestion for others?

Friendly Fellowship

GASPORT, NEW YORK — Easter season was a time of special blessing at Gasport, New York, Friends Meeting when the student pastor and wife, Nicholas and Nida Sileo, brought their letters of membership to the Meeting from the Baptists. Five young women associate members were also received as active members. The Gasport Friends cooperated with the surrounding churches in the union pre-Easter services which were held in the various churches each Sunday evening.

* * * *

WINCHESTER, INDIANA — On Easter Sunday night, the choir presented a cantata, directed by the pastor's wife, Ruthanna Pickering. The altar was banked with greenery and many Easter lillies, centered by a large white cross and lighted by many white candles. The Men's Chorus will participate in the Spring Festival of the local Music Club. They will give two numbers. Recently the meetinghouse has acquired new cabinets for the church parlor, which will facilitate the serving of refreshments.

* * * *

FARMINGTON, NEW YORK, Friends joined in union Lenten services and the World Day of Prayer with the Victor Council of Churches. On Easter morning the union sunrise services was held in their meetinghouse, with Wilbur Kamp giving the message. Following this, an Easter breakfast was served in the basement to about a hundred

persons. Slides on the life of Christ were shown to the Primary Department in the Sunday School hour. The meetinghouse was filled with their own people at the worship service when new members previously accepted by the Monthly Meeting were welcomed. Wilbur Kamp spoke on "The Evidence of the Resurrection."

* * * *

FARMINGTON, NEW YORK, Quarterly Meeting was held April 22-23 at Farmington. The theme was Indian Missions. The Yearly Meeting Mission Board met at this time, with Ruth Replogle and other guests present. The women of the Meeting served meals. Saturday evening, Levinus Painter showed slides on the Indian work in Oklahoma. At the Sunday School hour, Dorothy and Edon Crouse from Tonawanda Reservation showed pictures they had taken at a work camp among the Navajo Indians. At the worship service, Ruth Replogle and others brought messages concerning the mission work and needs of the world. As this is the homeland of the Seneca Indians, Lewis Allen, of the local Meeting, displayed Indian relics and after dinner on Sunday many went to Rochester to the museum to see the Indian display there.

* * * *

NOBLESVILLE, INDIANA — During the last sessions of Western Yearly Meeting it was suggested that each local Meeting accept as its goal an increase in membership of five per cent, and an increase in attendance of ten per cent. The Noblesville Meeting received fifty-nine new members at the close of the worship service on Easter and now have made an increase of twenty-three per cent in membership. On Easter Sunday there was an attendance of one hundred and eighty-nine at Sunday School and two hundred and twenty-five for worship. Dr. Marion Smith of Butler University was the speaker for the union pre-Easter services. The Literature Committee has purchased ten new books for the church library. During Lent, Bible reading was stressed. R. Ernest Lamb, of the Evangelistic Committee of the Five Years Meeting, gave the morning message, April 16, on "The Hand of God."

* * * *

DES MOINES, IOWA — Special meetings were held at First Friends church from Palm Sunday to and including Easter Sunday, under the leadership of William J. Reagan of Quaker Hill, Richmond, Indiana. He brought the price-

less qualities of broad experiences and keen insight, enlivened by a charming sense of humor. The messages at the morning service were brought by William Reagan. At Monthly Meeting he gave his impressions of the Five Years Meeting Advance program and how it applies to the Meeting. At other times during the week he held special meetings with Ministry and Oversight, Quaker Youth Fellowship, women and girls, men and boys, and the parents of our children and young people. An Easter Day Commemoration sunrise service was held at 6:30 a. m., followed by a breakfast served in the dining room. It was a great pleasure to have Florence Reagan present also.

In the Larger Circle

Numbers of able youth heading for church vocations have never been so great in the history of American Protestantism," reported Dr. John Oliver Nelson, director of the Commission on the Ministry of the Federal Council of Churches, at a consultation at Buck Hill Falls, Pennsylvania, April 24-25.

Studying trends which are currently over-crowding theological seminaries, and stepping up enlistment programs in every denomination, a score of church leaders took part in the conference sponsored by the Federal Council's Commission on the Ministry, in conjunction with the Enlistment Committee of the American Association of Theological Schools.

Decisions for church vocations are being made in college years rather than earlier, conferees agreed.

ANNUAL BOARD SESSIONS

(Continued from page 152)

fornia, Donald B. Spitler, Howard W. Cope, Helen E. Walker, Robert E. Cope; Canada, Conran Hay, Margaret Pennington; Indiana, Anita K. Douglas, Murray C. Johnson, Hattie Leaser, Charles M. Woodman, Logan Smith, Merle L. Davis, Martha K. Tubesing, Mildred E. White; Iowa, Orval H. Cox, Wayne Hargrave, Athena Mortimer; Nebraska, Lela A. Battin, Millard V. Powell; New England, Arthur Jones, Ruth B. White; New York, Levinus K. Painter, Ruth Replogle, Elizabeth L. Hazard; North Carolina, Herschel Hill, Seth B. Hinshaw, Ethel Payne; Western, Frances E. Morford, Tirzah Jessup, Annice Carter, Norman E. Young, Helen L. Woodard; Wilmington, Ellen P. Robinson, Carl H. Shanks, Alma T. Warren, A. Ward Applegate; United Society of Friends Women, Helen E. Walker, Mary K. Farquhar; Associated Executive

Committee of Friends on Indian Affairs, Ruthanna M. Simms.

The budget of the mission board for the present fiscal year is \$88,750.00.

HOW IS YOUR "ECONOMIC TEMPERATURE"?

Thousands of American churchwomen tested their "economic temperature" during the annual observance of May Fellowship Day, on May 5, sponsored by the United Council of Church Women.

They were asked searching questions which appear on an "Economic Temperature Chart," being distributed by the Council to its state and local groups across the nation. Among the questions were these: "Do you treat the delivery boy, the maid, the postman, as 'different' or inferior?" "Do you take a public stand when Christian principles are involved in issues such as housing, health, wages, working conditions?" "Have you ever studied the budgets, salaries and investments of your own church?"

Mrs. George B. Martin of Summit, New Jersey, chairman of the national May Fellowship Day committee, said that churchwomen were "beginning to realize that they have economic power. Testing their economic attitudes," she said, "is the first step in learning how they can put that power to Christian use."

Theme of this year's observance is "Our Daily Bread," and the program for the day will be based on a Christian economy as the concern of churchwomen everywhere. One objective, she explained, is to extend the spirit of fellowship through local meetings to help break down barriers between various economic groups in a community. A second goal is to help women realize that as informed and interested members of church and civic groups they can wield a strong influence on their communities.

A fact book compiled by the United Council and entitled "Our Daily Bread," was designed for use by study

groups during the year as well as on May Fellowship Day. The book outlines a possible survey of local living standards, working conditions and child labor problems. It also discusses ways in which women can influence their community's housing, employment and health services.

POETRY CONTRIBUTORS

SUZETTE ATKINS, Earlham College, Richmond, Indiana.

EDWIN BARLOW EVANS, 1389 East 82nd Street, Indianapolis 20, Indiana.

DR. LEON T. COX, 148 South 21st Street, Richmond, Indiana.

WILLOWDEAN M. STAFFORD, 1224 South M Street, Richmond, Indiana.

BIRTHS

BROWN—To Meredith C. and Laura Henley Brown of Whittier, California, a daughter, Maryline Marie, on February 9.

DONOHUE—To Mr. and Mrs. Robert Donohue a daughter, in Glens Falls, New York, on April 10.

KAMP—To Wilbur W. Jr., and Carrie Gammon Kamp, on March 19, a son, Michael William, at North Weare, New Hampshire.

RHODES—To Luther and Ruth Rhodes of Des Moines, Iowa, a son, Nelson Kenneth, on March 6.

ROAN—To Floyd F. and Ethel Parker Roan on April 16, at Seymour, Indiana, a son, Paul F.

RUMSEY—To Rev. Robert J. and Mrs. Rumsey of Glens Falls, New York, a son, on April 10.

TERRELL — To James and Harriett Peelle Terrell of New Vienna, Ohio, a son, Brian James, on April 14.

WELLS—To Edward and Teresa White Wells on February 15, a boy, Edward Henry, Jr., at Hesper, Iowa.

MARRIAGES

HAIN-STREET — Neva Mae Street, a member of Hesper, Iowa, Meeting, to Robert Hain of Rochester, Minnesota, on April 5, at the Friends Meeting in Hesper, Iowa, with the pastor, Naomi Olsen, officiating.

HARVEY-HARSHBARGER — Judy Harshbarger, daughter of Mr. and Mrs. V. B. Harshbarger of Westfield, Indiana, to Jimmy Harvey, son of Mr. and Mrs. Howard Harvey of Hortonville community, on February 25, with Grover

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Correspondence — Conferences Invited

ISAAC E. WOODARD, President

THOMAS B. MILLIKAN, Counsel

Tyler of Hortonville conducting the service in the parsonage.

TJOSSEM-WHITE — Kathryn White of Rochester, Minnesota, a member of Hesper, Iowa, Meeting, to Lawrence Tjossem of Pauline, Iowa, on January 25, in Des Moines, Iowa.

ZIMMERMAN-GARRETT — Orva May Garrett to David P. Zimmerman on April 9, in the Noblesville Friends meetinghouse at Noblesville, Indiana, with Earl Prignitz, their pastor, officiating.

DEATHS

BRYANT—Bertha Bryant on March 13, aged eighty-two years, in Hesper, Iowa. She was a faithful member of Hesper Meeting for a number of years.

BLACK—Oliver William Black, aged seventy-two years, in Indianapolis, Indiana, on April 2. He was the son of William and Rebecca Whitson Black and a long-time resident of the West Newton, Indiana, community, where he was interested in community affairs. Surviving are his wife, Bertha Thompson Black; a daughter, Gladys Coppock of Memphis, Tennessee; five grandchildren; and a sister, Emma Barnett. He was a member of West Newton Meeting. Services were held at the Black home on April 4, with the pastor, L. Willard Reynolds, in charge. Interment was made in West Newton Cemetery.

FERGUSON—Anna Ferguson, widow of Robert Ferguson, at the home of her daughter-in-law, Mrs. Ross Ferguson, near Valley Mills, Indiana, March 24, aged ninety-two years. She was the daughter of Frederick and Ellen Byrket Rhodes Foltz. Surviving is a daughter, Bessie Nelson of Mooresville, a granddaughter, a grandson, and a great granddaughter. Services were held in West Newton, and burial was in West Newton Cemetery.

FURNAS—Elmer Furnas at his home near Valley Mills, Indiana, February 17, aged seventy-two years. He was the son of Isaac and Naomi George Furnas. Surviving relatives include Della Cook Furnas, his wife; a sister, Edith Furnas of California; two brothers, Joseph of Des Moines and William of Virginia. He was a long-time and active member of Valley Mills Friends Meeting. Services were held in the Valley Mills meetinghouse, February 20, with the pastor, L. Willard Reynolds, in charge. Burial was in Fairfield Cemetery near Canby, Indiana.

KELLOGG — Oliver Earl Kellogg on March 9, in Des Moines, Iowa, aged seventy-two years. He was born in Columbus, Kansas, the son of Ira and Alcinda Kenworthy Kellogg. He was a member of the Des Moines Meeting for forty-five years where he had been very active. He was united in marriage with Blanche Tatum who survives. Other survivors are two daughters, Louise K. Baker of Des Moines, Irene K. Wood of Minneapolis; a son, Harold L. Kellogg of Des Moines; four sisters, two brothers, and seven grandchildren. Services were in the charge of the ministers of the Meeting, Herbert D. Pettengill, Jr., and Everett Davis, and burial was in Laurel Hill Cemetery.

NEWSOM — Floyd A. Newsom on March 13, at his home near Westfield, Indiana, aged sixty-one years. He was born in Elizabethtown, Indiana, and attended Earlham College. Floyd New-

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som was a member of the Hortonville Meeting and served as treasurer for nine years. He had been a member of Ministry and Counsel. Survivors are the widow, Edna Keister Newsom, two sisters, and two brothers. Services were held at the Hortonville Friends church with Grover Tyler in charge and burial was in Summit Lawn Cemetery at Westfield.

RAYMOND—Oscar Kempton Raymond on April 20, in Poughkeepsie, New York, aged eighty-one years. A resident of Poughkeepsie and a member of the Meeting there a major part of his life, Oscar Raymond served through the years in many ways at various times as treasurer, clerk of the Monthly Meeting, and clerk of Ministry and Oversight. His wife, Lavinia Cooley Raymond, preceded him in death four years ago. Surviving are a sister, Grace Raymond; two daughters, Esther and Helene; and a son, Kempton Raymond; all members of the Poughkeepsie Meeting. Services were conducted by Truman D. Whitaker.

THOMAS—Lenora Alice Thomas in Jonesboro, Indiana, on March 21, just a week following the death of her husband, William Thomas. She was the daughter of William and Joanna Daniels Shields, and was born in 1872. She was a birthright Friend and faithful to Jonesboro Meeting for many years. Services were held in the church, with Delmer Mock in charge, assisted by Bertha Day and Charles Pitt. Interment was in Riverside cemetery at Gas City. Surviving are a daughter, Hazel Fisher, Fairmount; Bernard Thomas, Jonesboro; five grandchildren; six great grandchildren; a sister, and a brother.

WAKELY—Milton T. Wakely in Glens Falls, New York, following a long illness. He was an active member of the Friends Church. Surviving are the widow, Hazel DeLong Wakely; two daughters, Joyce and Judith Wakely; a

son, Wilbur Wakely, all of South Glens Falls; and a sister, Mrs. Harry J. Andrews, Glens Falls. Robert Rumsey, pastor, and Cecil Pearson officiated, and interment was in Friends Cemetery, Ridge Road.

PASTORAL OPENING

There is an opening for a pastoral leader in a rural Friends Meeting in Southeastern Virginia, under Baltimore Yearly Meeting. Address Walter Neave, Ivor, Virginia.

HISTORY OF QUAKERISM

Several copies of *The History of Quakerism* by Elbert Russell are needed by the Indiana Yearly Meeting Committee on the Recording of Ministers. If any Friend has a copy in good condition which he is willing to sell to the Committee, please send that information to Paul Shugart, Route 1, West Milton, Ohio.

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ANDERSON, INDIANA

First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p.m. Albert F. Bohnert, Pastor. Phone 2-8763.

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. AS 3-6170; Office Th 3-7531 (Th—Thornwall; As.—Ashberry).

BROOKLYN, NEW YORK

Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m.; Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. J. Harold Hadley, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for worship, eleven. Marie A. Ferguson, Meeting secretary, 1023 Maple Avenue, Evanston, Ill., phone University 4-8511 or University 4-0366.

The 57th Street Meeting of all Friends. Sunday worship hour 11 a.m. at International House, 1414 E. 59th Street. Monthly Meeting (following 6 p.m. cafeteria supper there) every first Friday. Phone FAirfax 4-8200.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45, Meeting for Worship, 11 a.m. John M. Lewis, Clerk, 338 Bryant Street, Cincinnati, Ohio.

CITRUS HEIGHTS, CALIFORNIA

Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m. Lloyd Hinshaw, Minister.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets. Church School at 9:45 a.m.; Meeting for Worship at 11 a.m.; Phone 6-5735. Herbert D. Pettengill, Jr., Pastor.

DETROIT, MICHIGAN

First Friends, 9640 Sorrento. S. S. 10 a.m. Worship 11 a.m. For information write or call Mrs. Bruce Douglas, 18066 Warrington Drive, Detroit 21, Mich. Meeting for worship 10:30 a.m. each First Day in Highland Park Y.W.C.A., Woodward at Winona. Visitors phone Townsend 5-4036.

GREENSBORO, NORTH CAROLINA

Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship, O. Herschel Folger, Minister.

HARTFORD, CONNECTICUT

Meeting for Worship, Sunday 11:00 a.m., at Hartranft Hall, 55 Elizabeth Street. For information, telephone Hartford 32-0467.

HIGH POINT, NORTH CAROLINA

Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

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KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday 6 to 8:30 p.m., at 3427 Baltimore Ave., Phone JA1556. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave., at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:30 p.m., George H. Moore, Minister. Richmond 78406.

MEMPHIS, TENNESSEE

Unprogrammed meeting for worship, first and third Sundays at 4:00 p.m., at the home of Miss Margaret C. McCullough, 858 Whitford Place (or phone Dr. Alice Deutsch 7-2990-W).

MINNEAPOLIS, MINNESOTA

Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, minister, 4448 Washburn Avenue South. Phone WH 9675.

MUNCIE, INDIANA

Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends' Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

NEW BEDFORD, MASSACHUSETTS

Friends Meeting, 83 Spring Street. Meeting for worship, 11 a.m. Bible Study, 12 noon. Charles W. Mesner, Minister, 29 Tremont Street. Phone 47447.

NEWBERG, OREGON

Friends Church, College St., at 3rd, phone 381, Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

NEW YORK, N. Y.

The United Meetings for Worship of 20th and 15th Street Friends will be held at 144 East 20th Street, New York, from May to October, each Sunday at 11:00 a.m.

OVERLIN, OHIO

Meeting for worship, First Day, 11:00 a.m., from October to May, Sturges Hall, Oberlin College. Visiting Friends always welcome. Phone Imre Domonkos.

PASADENA, CALIFORNIA

First Friends Church: Temporary location—Lamb Mortuary, 415 East Orange Grove Avenue; 11:00 a.m., Meeting for Worship; 9:45 a.m., Church School, Orange Grove Friends meetinghouse; 6:30 p.m., youth group; Mid-week Service, 7:00 p.m.; Elmer Howard Brown, minister, phone SY 6-3372.

PITTSBURGH, PENNSYLVANIA

Meeting for Worship and First Day School at 11:00 a.m. in East Liberty Y.W.C.A., corner Spahr and Alder Streets; Clerk: Richard H. McCoy, 5429 Bartlett Street, Pittsburgh 17, Pennsylvania.

PORTLAND, OREGON

First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m., Foster or Hawthorne Trolley Bus to S.E. 35th Place. Charles A. Beals, Minister, Phone FIlmore 3107.

SCARSDALE, NEW YORK

United Meeting for Worship and First-day School, First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Charles A. Perera, 9 Hathaway Road, Scarsdale, New York.

SEATTLE, WASHINGTON

Friends' Memorial, E. 80th St. and 24th Ave., N.E. Sunday School 9:45 and Worship 11:00 a.m. Take "22" Roosevelt 80th St. bus. Milo C. Ross minister, KENwood 0471.

University Friends Meeting, 3959 15th Ave., N.E., Phone Melrose 0502 or Melrose 9867. Religious discussion 10:00 a.m. Meeting for Worship 11:00 a.m.

TUCSON, ARIZONA

Friends Meeting, 436 E. 3rd Street (rear). First Day at 11 a.m. Clerk: Ferner Nuhn, 605 East 4th Street.

WASHINGTON, DISTRICT OF COLUMBIA

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WHITTIER, CALIFORNIA

First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; Robert E. Cope, Minister. Phone 43-467.

WICHITA, KANSAS

University Friends, University Ave. at Glenn, Church School, 9:45 a.m. Worship, 11 a.m., 7 p.m. High School and College C. E. Fellowship, 8 p.m. Prayer Meeting Wednesday, 7:30 p.m. Friends Univ. bus. Charles A. Lampman, Minister. Dial 2-3373.

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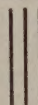
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